AN

ADDRESS

TO THE

HIBERNIAN SOCIETY.

WITH A

Plan of EDUCATION,

IN A

LETTER

TO THE

PROVOST AND FELLOWS OF TRINITY COLLEGE, *DUBLIN.*

By M——— S———.

K. S——, M——.

Παλαξον μὲν ἄκυσον δὲ.

Strike! but hear me!

DUBLIN:

Printed in the Year M,DCC,LVIII.

BRITISH MUSEUM

AN

ADDRESS

TO THE

Hibernian Society, &c.

PYTHAGORAS being aſked, "in what "Man was neareſt to the Divinity?" Anſwered, "in TRUTH."——And doubtleſs, never was a juſter Anſwer. Truth is the Foundation of Wiſdom and Virtue, the Standard of what is right, the Reprover of what is wrong; ſo ſacred is its Name, that all who ſpeak, and all who write, aſſume its Aid as their ſecureſt Recommendation; thoſe who would inſtruct, and thoſe who would deceive, are equally prodigal in profeſſing their Veracity. How ready the World is to believe what each Man declares of himſelf, the preſent Encouragement ye have given to this novel Orator, who talks of raiſing our Nation above all under the Sun, is too flagrant a Proof. To inſinuate he knowingly falſifies,

ſifies, is a Crime of that Blackneſs I would keep far from me; but, tho' deceived himſelf, it is not juſt he ſhould deceive the Public.

Gentlemen, ye have undertaken to be Repreſentatives of, and Judges for the Public in a Matter of the higheſt Importance; if ye are deluded, the Nation muſt: thus the laſt Error will be worſe than the firſt. And what is it but Deluſion to think ye will rival, nay, excel all *Europe* in Teaching, when ye allow the preſent State of Learning at the loweſt Ebb? Is it not as if a Phyſician ſhould promiſe not only to heal his ſick Patient, but to make him the moſt healthy Man in the World? Extremes are intolerable, and an Extravagance like this of your *Orator*'s, diſguſts the cooler and more rational Part of the Community. It is the Mountebank's Harangue, nothing but Hyperboles, ended with Intreaties to open our Purſes, and purchaſe that ſovereign Medicine, which, out of pure Love to his Country, he offers to Sale.

I am really an extraordinary Opponent to this deluſive Art. I have not attempted to conciliate Favour from any Party. I have, in a late Oration*, reproved with Firmneſs, a moſt reſpectable Body, the Univerſity. I have engaged no Friends to approve this Addreſs by clamorous Applauſes: Nay, the very Readers and Judges of what I have ſaid, and ſhall now ſay, muſt not eſcape unnoticed when they act prepoſterous; when they make

* *Vide*, A ſecond Oration to the *Hibernian Society*.

make public Utility yield to private Profit, and degrade the Purpoſes of your Patriot Society to the Meanneſs of Party. It is from this Conduct that I more peculiarly claim Attention, as one who have eſpouſed Truth, however ungrateful it may be to my Readers.

Ye have entered into Compact with this Orator; ye have made him the Object of Fools Admiration; dubbed him a Teacher who was now but a Player, as if they were kindred Studies; tranſplanted him from the Theatre of Lewdneſs and Folly, to the School of Virtue and Underſtanding. For what have ye done all this? Is it for his Genius?----his dull Writings, his *O'Blunder*, that Scandal to Wit, that Diſgrace to *Ireland*, ſays no.-----For his diſintereſted Views?-----his Subſcription belies it.-----Perhaps, it is for his Oratory.-----Oh Heavens! are ye ſo little verſed in Works of this Nature, as to call thoſe laboured Lines, thoſe Things of Shreds and Patches, Oratory? His Metaphors forced or run down; that tautological, ungrammatical Stuff; that eternal Pleonaſm; that cold Haſh of *Rollin*, *Locke* and twenty more, which he hath cooked for the Reliſh of the Inſipid; without the Soul, or the Order of Compoſition; with a disjointing and confounding of Language in every Sentence.------Were I to treat his Inſufficiency, as an Orator, in a more diffuſive Manner, not every Speech, but every Page, nay, every Line would yield Matter for Cenſure.

I am

I am no Orator, but I have read thoſe who deſerve that Name; I have read their Precepts, their Judgment on thoſe who were ſuch; and either they have obtained an unmerited Name, or this Man deſerves no Name. Did Mr. *Sheridan* ever hear of Oratory without Compoſition? without the *Vis Oratoris?* without Gravity and Dignity in the Matter? without Perſpicuity, joined to a Roundneſs and Harmony of Periods? and, above all, a Spirit diffuſed thro' the whole well-ordered Body of the Oration? Oh, ye Logicians! is Elocution Oratory? a Part the Whole?----Shame on it, Gentlemen! why do ye publiſh this Scandal of yourſelves, that ye have ſat whole tedious Hours, hearing what cannot be read ten Minutes without Diſguſt?---But it is not his Oratory, it is not his diſintereſted Views; no, nor his Genius ye can or do admire. No, Gentlemen, it is his Taſte (that elegant Taſte) which hath poliſhed our Pleaſures, and given us a reformed Stage, which (as we have often heard him aver) rivals *Athens* and *Rome*. This is indeed meritorious. The Theatre is a moſt rational Amuſement! the Feaſt of Reaſon! the Triumph of Genius! the grand Picture of the World! the Record of Heroiſm! the Purger of Paſſions! its Improvement ſeemed an Object worthy the Pen of the great *Ariſtotle*; *Horace* (the politeſt of Wits) laboured for the ſame End; and Mr. *Sheridan* hath followed them in his laudable Endeavours.-----In what is this Reformation? What is an Improvement to the Stage?

Stage? or what is the Stage itſelf? If ye mean more by the Stage, than Wood, than Paint, than Canvaſs, I am poſed to find a Reformation. Wherefore is a Stage encouraged? Why is it called a *rational Amuſement?* Is its Rationality in the Timber? in the Paint? Are not theſe to the Stage, what our Cloaths are to us, merely Appendages to Man, and not Man himſelf? Does *Shakeſpear*'s Genius ſhine better by Wax than common Light? It is then to a ſorry Chandler he is indebted for Præ-eminence? How abſurd is this? and yet have I heard this called Merit in the Manager. But our Cloaths are kept cleaner--------why then our Cloaths are kept cleaner, but our Stage is not better!------ If an Improvement is ſtill boaſted, do not confound Terms! Say the Scenes are improved, the Curtain is drawn, and the Candles are ſnuffed more regularly. Are theſe the Stage? Is this the rational Amuſement? Oh! but ſay they, our Players are better; why then, allow what is ſcarce to be allowed, our Players are better, but not our Stage.-----Pardon the Freedom of Compariſon, it is not the Lime, the Stone, that makes the Church: And all your Scenes, and all your Muſick, and even all your acting, Mr. *Sheridan!* hath not made the Stage more rational or more virtuous. Nay, I inſiſt, theſe Improvements, as you call them, ſpoil the Stage, and vitiate the Taſtes of thoſe who frequent it. Says *Cicero*, writing to a Friend on ſuch Improvements: " You have often ſeen the

" Plays,

" Plays, but theſe were not ſo agreeable as " what are commonly acted, for the prodigious " Pomp of them deſtroyed their Elegance. To " what Purpoſe were ſix hundred Mules brought " upon the Stage in repreſenting the Tragedy " of *Clytemneſtra?* or three hundred Vaſes in " that of the *Trojan-horſe?* All this was enough " to glut the Curioſity, and draw the Admi- " ration of the Vulgar, but could give no Satis- " faction to Men of Taſte.-----As to the low " Farces that were given after, you have no " Reaſon to regret them. Ten Chaces in five " Days were, it muſt be allowed, magnificent; " five hundred Lions and eighteen Elephants, " had wherewithal to aſtoniſh; but what Plea- " ſure could it be to a Man of Wit?"

How does our Orator eſteem this Judgment of the Prince of Orators? *Horace*, were he living, would doubtleſs approve of a *Roman-Ovation*, the Monument of the *Capulets* and the long lengthened Funeral. The Coronation of a King, or Chriſtening of a Queen.----No, Gentlemen! He who laboured ſo much to improve the Elegance of Compoſition, and the Dignity of Sentiment, would have equally ſcorned the Introducer and Applauder of ſuch Fripperies as are the ridiculous Admiration of Fools. And yet it is the Applauder and Introducer of theſe Follies ye are now encouraging. The Taſteleſs is become the Reformer of Taſte; his Playhouſe (he tells you) will teach all the Species of Eloquence,

quence. What has it taught during his long Government? Idleneſs and Luxury; it hath taught Women and Boys to mouth Speeches after Players, infuſed Matter and Words for Intrigue, taught Apprentices, like Parrots, to ſpeak Words whoſe Meaning they can never reach, made Mimicks and Apes, ingrafted in the Minds of the Public a Folly more ridiculous, and ten-fold more injurious, than any attacked by *Cervantes*.

Such are the happy Emoluments we owe to our preſent Taſte for the Stage; that Taſte which reliſhes alike the Beauties and Blemiſhes of *Shakeſpear*'s Page, whoſe crude Compoſitions, wrote in Compliance to the mobile Taſte, are repreſented as frequent, and with as full Applauſe as thoſe happier Flights which no Genius ever equalled. Are there leſs dull or leſs lewd Pieces repreſented in this our Orator's Management? Hath this rational Amuſement improved our Reaſon? What Paſſions hath it purged? May we not ſay with *Corneille*, ſpeaking of *Ariſtotle*? "I fear this fine Idea hath no Exiſtence "but in the Head of the Philoſopher." Or as *Plato*? "That ill Actions inſinuating themſelves "agreeably into the Hearts of the Spectators, "they awake rather than extinguiſh our Paſſions." But have good Writers increaſed ſince this boaſted Reformation? Oh, Gentlemen! I bluſh to reflect how long ye and the City have countenanced this ſpecious Lye. Let us ſhake it off, tho' after a long Time; confeſs this Truth of the Latin Poet, "It is not a Shame to have played, but "not to have left off playing the Fool." And ſurely it will be Folly in the higheſt Degree, to

connect Education and Playing, to countenance that Itch for Acting which has but too much Prevalence among our Youth already. And, above all, to make a Player, a tasteless Player, arbiter of Taste. Gentlemen! let it be your Part to restore the Honour of reviving Learning, where it is due. Leave the Player his *Crown* and his *Cibber*, and all the paltry Writers he hath long represented and admired. Let your Society entreat the College to undertake that Task, and cure the Ills loudly complained of. I have in a late Oration * mentioned the Heads of that Plan, which, in my humble Opinion, is open for them to proceed upon, and which I here present you, in a Letter directed to the Chiefs of our University.

I do not presume to think, much less to say, I am equal to the grand Task of a perfect Reformation. Nor am I so singularly proud, as, like our Orator, to fear the Plan may die with me. Tho' tolerably acquainted with the present Course of Education, and tho', with the rest of the World, I have often lamented its Defects, I will not promise an entire and effectual Amendment, or by my Plan to excel the whole World. It will be enough for us Insulars, if we improve our own Country: this is the sole Object at which we should aim, a Field wide enough for our Endeavours. The Resort to *Athens* for Improvement was a Thing of Course and Time, scarce in the Contemplation of the first Professors in Learning. Alas! this City is not an *Athens*, and yet we talk of much more. Physician,

* *Vide*, A second Oration to the *Hibernian Society*.

ſician, heal thyſelf! apply the ſpeedieſt Remedy to our Diſorders; or rather, ſince I have propoſed the Remedy and Application to another Body, let me point out an Object worthy of your Care; a Reformation in our Taſte and Pleaſures, an Examen into the State and Conduct of our Stage, Exploſion of lewd and dull Writers, Encouragement to the chaſte and ingenious, Rewards to thoſe who ſhall remove the long Ignominy of our Iſle by diſplaying home-born Genius.

If a SOCIETY formed on this Deſign ſhould ariſe among us, it will give Life and Vigour to our improved Education; it will hang out a Beacon to rouſe and draw to it every growing Genius thro' our Kingdom: This, conjoined with good Teaching, will ſpread a Vein of good Senſe and good Writing, which will make us happier and greater than Empire or Dominion. But if, inſenſible of theſe Advantages, ye reſt ſatisfied with the preſent Shadow and Name of Taſte among us, and ſeek to amend yourſelves by the Schemes of a Player, who acknowledges himſelf worn out in his old Profeſſion, and ambitious of a new one he is unequal to, both in his Abilities, and from his former Courſe of Life; ye will vitally injure the Nation, and eſtabliſh a Scandal, already propagated, of your Society, That ye are a Junto for repairing a particular Man's broken Fortunes; the Dupes of your own Vanity, ſo highly raiſed by his Praiſes; Perſons who think Playing the Top of all human Perfection, and thence would raiſe the Player to the Top of what is moſt valuable in Nature, a virtuous and ingenious Education.

A

LETTER

TO THE

PROVOST and FELLOWS of TRINITY COLLEGE, *DUBLIN.*

De ſe loquitur, non ut majora reprenſis.
——— fungar vice Cotis.——

HORACE.

AFTER my free ſpeaking of the Univerſity, in a Speech to the *Hibernian Society*, an Application like this may poſſibly appear preſumptuous: But the Love of Truth, which I chuſe as my ſtrongeſt Characteriſtick, will ſcarce ſhelter itſelf beneath ſervile Apologies. When the whole Nation concurred in eſteeming our Education defective, I boldly and publickly reproved your Indolence, yet propoſed you as the only Perſons from whom a Reformation in Teaching could ariſe; tho' indolent, I did not imagine ye were inſenſible of the World's Clamours, nor unwilling to remove them; and thence I offer my Sentiments in a Plan, which, under your prudential Regulation, may effect what is intended by Education. If, from what

ſhall

ſhall be ſaid, ye make Amendments, which the World allows are wanting, it will be inconſiſtent with Juſtice to blame me, whoſe Freedom of Speech would enforce them: And if, heedleſs of all that may be ſaid, ye neither put away your own Ills, nor correct thoſe of the Schools, the World muſt agree, that no Writer can be too ſevere upon you. This, and this only, is the Excuſe I ſhall make for what I have ſaid, or ſhall ſay. I do not preſume my Learning in any Degree equal to the Chiefs of your Body, but Love to the Cauſe of Learning hath helped me to ſuch Lights in Teaching, as, perhaps, were overlooked by many of greater Knowledge and Experience; whether of Weight or not, ye will be the immediate Judges.

There are three Points in this Affair to which your Attention ſhould be confined; the Courſe of Study, the Teachers, and a proper Inſpection into both; and to each of theſe I ſhall ſpeak ſeparately and fully.

1ſt. Our School Courſe, at preſent, is entirely arbitrary. Every Maſter allows the College is the Goal to which his Pupils haſten, yet every Maſter takes a different Rout towards it; tho' to all Reaſon there can be but one direct Line between any two Points, and all others muſt ſtray more or leſs. To aſcertain then, ſome one Method of Study at School, I humbly conceive, muſt be the firſt Subject of Deliberation. This Method ſhould be ſuch as is moſt profitable in itſelf, and neareſt to the preſent Courſe, ſo that

it

it may be ſpeedily adopted, and take Place without Confuſion; for Improvements which are made in the moſt tranquil Manner, are certainly moſt eligible, and ever moſt effectual. The following Courſe hath both theſe Recommendations.

Seven Years are generally allowed for Preparation to the Univerſity, and leſs can ſcarce ſuffice for the common Run of Boys; the greateſt End anſwered is grounding them in the Languages, tho' infinitely more might be effected, as the Works of moſt Genius and Virtue are daily in their Hands.

In the firſt Year, nothing more than *Grammar* can be taught, with a little of *Cordery* and *Caſtalion*'s *Dialogues*; but they are to be carefully exerciſed in forming Verbs and Nouns; the Concordance and Regimen of Words they are to be indefatigably employed in. This muſt be the Foundation of all their Learning in all Languages: for this Reaſon, their Latin Rules, and Parts of Speech are to be placed in View with their Appoſites in Engliſh, and they muſt be taught to obſerve how their Engliſh Caſes and Tenſes are formed with the Latin. Thus, without Confuſion or additional Labour, they will attain a Knowledge of their own with the Latin Tongue.

The ſecond Year, they muſt ſtill adhere to *Grammar*, ever labouring and confirming it in the Mind; for, as *Lilly* obſerves, it is more Service to have well confirmed one Rule, than to teach twenty indifferently; or, in his own Words,

Words, " they ſhould be more bound to keep " well their old, than to take forth any new." At the ſame Time they are to be daily exerciſed in making Latin Engliſh, and Engliſh Latin. They are now to read *Cato*'s *Diſtichs* and *Eraſmus*'s *Formula Loquendi, Salutandi, &c.* Then *Æſop*'s and *Phædrus*'s Fables; with theſe they ſhould always read *Gay*'s *Fables*, and be inſtructed clearly in the Morals and Elegance of ſuch Compoſitions.

The third Year, as they would have leſs need of ſtudying *Grammar*, ſo ſhould they read more Authors than hitherto. *Ovid*'s *Epiſtles* may now be read, ſome few of his *Elegies*, with ſelect Pieces from *Tibullus* and *Propertius*, which may give an Idea of elegiac Verſe, and thoſe who moſt excelled in it. At the ſame Time they are to be carefully taught *Proſody*, and its Application, by proper Cadences and Quantities in Reading. This Year alſo they ſhould be taught *Lucius Florus* and *Ovid*'s *Metamorphoſes*; for theſe two Writers I take to be ſomewhat alike in their little Points, and Affectations of Wit, and may be properly criticized together, as containing both the Beauties and Blemiſhes in Writing. The Boys are beſides to be inſtructed in *Brown*'s *Roman Hiſtory* and *Pantheon*; for every Leſſon muſt have Recourſe to them, and be obliged carefully to anſwer all ſuch Parts of them as are correſpondent with *Florus* or *Ovid*.

The fourth Year muſt introduce them to *Greek Grammar*; and during the half Year in which

which they are employed in reading it firſt over for a Morning Part, they may read *Juſtin* and *Cornelius Nepos*. As they are both Hiſtorians, the particular Lives in one, will throw Light on the general Hiſtory of the other, and both will imprint the ſimilar Facts treated of, in a ſtronger Manner upon the Memory. The Boys Ideas of ancient Hiſtory will be regular, if they are obliged to read at the ſame Time, the *Rudiments of ancient Hiſtory*, with *Gaſt*'s and *Stanyan*'s *Grecian Hiſtories*. The latter half of this Year, the Pupils muſt be grounded well in *Greek Grammar*, and taught to apply its Rules to *Greek Teſtament*, which they are now to read: and as this is a Time of Life when their Underſtandings begin to wax ſtrong, I would have them fully confirmed in their religious Principles, and be obliged to read *Grotius de Veritate*, *&c.* with *Wake*'s *Catechiſm*, during the whole Time they are in Greek Teſtament. This, with a conſtant Reference to the *Old Teſtament*, will make this a valuable Year, both from their being eſtabliſhed in ancient and ſacred Hiſtory, and founded in the Principles of Chriſtianity.--------It is at the End of this Year, generally, that Children are removed, who do not intend for a learned Profeſſion; and ſurely no better Cloſe could be contrived for ſuch Perſons.

The fifth Year may begin with *Theocritus* and *Virgil*'s *Paſtorals*, with the two little Pieces of *Moſchus* and *Bion*. As theſe different Authors are of the ſame Species, each will help the Idea of the other, and will infuſe the Seeds of Taſte in the

the Mind. Here the Boys ſhould read the *Engliſh* Writers of Paſtoral, *Spencer*, *Pope*, &c. and have their Imitations of the ancients pointed to them: thus will they be taught to reliſh what is moſt beautiful in all of them. *Muſæus*'s *Hero* and *Leander* might be now read alſo; but as all theſe would not take more than half a Year, the latter End of this Year they ſhould have *Xenophon*'s *Inſtitution of Cyrus* and *Cæſar*'s *Commentaries*, with *Salluſt*'s *Wars*. Here would be Room for fine Lectures, for Compariſon between the Writers, between the Heroes; their Similitude or Oppoſition of Character, and, indeed, for the fineſt Maxims in military Affairs or Morals. And here I muſt obſerve an Exerciſe which would be ſerviceable to the Boys, from the Beginning of their fourth Year; that is a Compariſon of the Characters they meet with, their Opinions on them off-hand, their Judgments likewiſe of every Action they find recorded, whether Praiſe-worthy or otherwiſe. This will give them a Soundneſs and Facility in both Judging and Speaking, and make Learning a real Uſe.

The ſixth and ſeventh Years, which are the crowning of all the former, will require the cloſeſt Application to make them fully advantageous. In the ſixth Year they ſhould begin *Horace*'s *Odes*, and with them *Anacreon*, and an Ode or two of *Pindar*, with the two beautiful Odes of *Sappho*. Here would be the Time to eſtabliſh their Taſte in lyrick Verſe: Let them handle *Cowley*, and be ſhewn his Beauties and Defects, until ſomewhat

of good Taſte is confirmed in them.----When they have paſſed thro' the lyrick Part of *Horace*, and begin the *Satires*, they are to begin *Lucian*; Satire, Humour, good Senſe and Inſtruction are common to both. To theſe ſhould be added *Juvenal*; and thus will be conveyed the diſtinct Idea of each Writer's Genius, with their different Manner of treating the ſame Subject. A Dialogue or two of *Eraſmus* will make a good Comment on *Lucian*'s Manner of Writing; as I take it, they were of a very ſimilar Genius, and not unlike in the Effects of their Writings: one helped to overthrow Heatheniſm, and the other Papacy, by a well-turned Raillery. Near the End of this Year, the Claſs can read *Epictetus*, and the *Table of Cebes*, and read over again Part of *Xenophon*'s firſt Book of the *Inſtitution* of *Cyrus*. Here they will be taught the different Manners of theſe Philoſophers, and compleat a beautiful Courſe of moral Study, which will inſtil Virtue in the moſt ingenious and agreeable Manner.

Now comes the laſt Year, when all the Perfection of Taſte and Virtue, which a School can teach, is to be attained. This Year ſhould open with the Prince of Poets, *Homer*, accompanied with *Virgil*'s *Æneid*, which can at no Time be ſo properly read as now. Theſe two Writers will mutually illuſtrate each other. The Thoughts which are imitated by the latter muſt be duly pointed out, and the ſeveral Parts of Poetry explained from *Boſſu*. Mr. *Addiſon*'s Obſervations on *Milton*, may now be introduced with Propriety, and *Milton* himſelf will be the higheſt Comment upon the

the Greek and Latin Poets, whoſe Dignity of Sentiment, and elegant Turn of Expreſſion, will be well conceived by the adult Pupils.----When they have paſſed thro' theſe, two or three Plays of *Terence*, with the *Rudens* and *Epidicus* of *Plautus*, and the *Plutus* of *Ariſtophanes*, will come in very aptly. And to cloſe all the *Oedipus* of *Sophocles*, compared with *Seneca*'s ingenious but faulty Piece of that Name. With theſe dramatic Writers, ſome of *Shakeſpear*'s beſt Pieces, and one or two of *Johnſon*'s, may be ſtudied to great Profit.

During theſe latter Years, the Boys ſhould be carefully employed in making Latin, and in Tranſlation of every beautiful Paſſage, which they ſhould be taught to repeat with Grace and Propriety. Inſtead of a wearisome Week's Repetition, which loads the Memory, and ſtarves the Underſtanding, a more uſeful Exerciſe will be, a daily Repetition of every more beautiful Paſſage in their Leſſons, and an Obligation to repeat all at the End of every Week. No Day ſhould paſs without a grammatical Lecture, which the whole School ſhould attend, and no Week without a Lecture from the ſacred Hiſtory of the Old Teſtament----Writing, which always accompanies theſe Studies, ſhould be made ſubſervient to the grand End of Knowledge. Their firſt Pieces may be taken from the Sayings of the ſeven wiſe Men, from the Proverbs, and the fine Sentences of *Horace*. When they are more advanced, let them write the moſt beautiful Paſſages in the *Engliſh* Authors, proſaic or poetical.

The frequent writing of *Letters*, would doubtleſs be uſeful, if the Boys were ſuppoſed capable of Matter to fill them. Their own little Occurrences ſcarce admit of any other Matter than Trifles and Play; unleſs they were made to write their Opinions of what they meet in their Studies, which ſhould be conſtantly practiſed. As to Letters of Buſineſs, they are out of their Sphere, unleſs they wrote by Precedent, and this (if I conceive rightly) would give them an habitual Stiffneſs which were better avoided. The conſtant Uſe of Tranſlation will give them Words and Variety of Expreſſion; and as their Study muſt daily improve their Underſtanding, Matter for Letters of Buſineſs and Pleaſure will have a natural Flow when they come into the World. For on this I muſt rely, That the univerſal Failure in good Letter-writing, ariſes from ill Teaching in the whole of their Studies, the Maſter applying ſolely to their Memories, and never to their Underſtanding, as if Memory was the only Operation of the Mind. If the natural Underſtanding is firſt well formed, it will well interpret all its Emotions by the Pen or Tongue.

This, Gentlemen, is the Summary of that Method, which from Conſideration, appears to me equal to the publick Expectation from any School. The Authors are ſuch as no Exception can be made to, and are what moſt Schools teach, but in ſuch a ſtrange deſultory Manner, that

that the Pupil cannot be eſtabliſhed in any ſetled Ideas of any Writer or Species of Writing. Inſtead of their young Minds being entertained, they are diſtracted by the Variety of Study, bounding from Morality to Poetry, thence to Hiſtory, and ſo for ever treading the Mazes of Knowledge, without ever coming to a ſatisfactory End. Few Minds, particularly young Minds, are equal to many Objects at once; and a ſingle Idea, well impreſſed, is worth a Million of fluctuating Notions which are ſtifled as ſoon as born, never arriving to a Maturity of Reaſon. It is for this I have claſſed the Authors in ſuch Manner, as that at one Time, they may have the moſt perfect Patterns in each Species of Writing in their Hands and their Thoughts. I have alſo made the Seaſon for beginning each determinate as your College Examinations; this will prevent that fatal Inconveniency ariſing from Change of Schools, by which our unhappy Children are too often ruined, thrown into a Courſe utterly different from what they were inſtructed, generally put back, and loſing all they had firſt learned, and perchance, learning little in its ſtead; but by thus fixing the Courſe, a Removal cannot injure, as the Method will be the ſame wherever they go.

2d. It is Time now to ſpeak of the Teachers, which I think ſhould always become ſuch from your Approbation only. It is not every profeſſed Teacher who is equal to the Courſe propoſed, but it is hoped they are in general. This will

will appear by Enquiry into the ſeveral Schools in the Kingdom, and their Method of Teaching, by which partly the Abilities of each Maſter may be conjectured; but a ſurer Teſt will be ſending a proper Perſon from your Body to inſpect each School: and tho' it would be thought an Indignity to examine the Maſter, let the Inſpector hear him examine his Pupils, and thence judge whether they are in a Way of Improvement, and then propoſe this, or ſuch Plan, as your Prudence ſhall ſuggeſt, to be followed by the whole Nation; ſuch a Propoſal cannot fail of being accepted when recommended by ſo reſpectable a Body, and the Teachers will conſider the Danger of diſobliging the College. But this Point hath been ſpoken to at large in a *ſecond Oration to the Hibernian Society*; therefore I ſhall not trouble you more on this Head than barely to obſerve, that as moſt Schools have an Aſſiſtant, none ſhould hereafter be allowed but by ſpecial Licence, and the College as well as the Biſhop, ſhould interfere in thoſe Matters.

3d. As to the third Point, Inſpection of the Schools, all Reaſon ſeems to require it; this only will oblige the Teachers to act in ſuch Manner as ye judge beſt for your future Pupils. There are, every Year, ſome of your Body, who are allowed Retirement to the Country during the long Vacation. If it were an Injunction from the Board, that each ſhould inſpect the Schools in a certain Diſtrict, it would make theſe Excurſions of publick Advantage; and grant it were

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neceſſary to annex a Stipend to each Inſpector, would it not be Money well applied, and the World is miſtaken if the College is not well able to bear ſuch Expence? As theſe Inſpectors muſt be Men of undoubted Probity, their Report will be impartial: This Report ſhould be convey'd to the World in all its Freedom and Candour, and ſhould contain the preſent State of each School, its Number of Boys, how many are entered from each annually; which Boys have merited Præmiums from you in each Year, and the Name of the School they came from; if any School ſends few or no Pupils to the College, the real Reaſons are to be aſſigned, whether the Fault be in the Teaching or Situation of the Place. This Conduct, Gentlemen, will give Life, Reputation, and Profit to the good Teacher, Ignominy and Diſappointment to the Bad, will be a Spur to Induſtry, and Encouragement to Learning. The Publick will alſo be convinced of yours and the Schools Love to the Cauſe of Knowledge, and will be able to judge what Teachers they ought to prefer.

Thus, Gentlemen, I have laid before you, what ſeems the beſt Way of retrieving the decayed State of Learning confeſſedly in our Iſle. Ye have taken Pains to ornament the Buildings, and it is to be hoped, will not neglect the Pupils of your College, leſt the World ſhould ſay, ye are only anxious about the Outſide of the Platter, and have made a pompous Sepulcher for Learning, filled with Corruption; purge away thoſe Corruptions,

ruptions, remove by Expulsion or Pension, the bad and dull Men which are and ever will be a Bar to your improving our Kingdom. As ye are most nobly endowed to advance Learning, shew your Sense of the Ends for which these Endowments were given.

As to the Person who speaks thus freely to you and the Publick, that he does not publish his Name cannot be objected to him as a Fault; he avoids the Ostentation of dictating to you and the Publick; he leaves to Empiricks to emblazon their Acts, Persons who have much to gain by displaying their little Abilities to the World, and whose Names are already so prostituted they have no Reputation to lose. And yet tho' satisfied with a Consciousness of being disinterested, and having publick Good strongly at Heart, he will not fear avowing those Papers, if Need shall require. And tho' all bad Teachers, pretended Orators, factious Scriblers, and even a reproved offended College should blame, he will put his Name to the positive, undeniable Truths which he hath uttered on this Occasion; and which an honest Man should adhere to, tho' Shame and Death were to attend him; neither of which are dreaded by

Your respectful
humble Servant,

6 DE 58 M——. S——.